

Jealousy

The defect he says has nothing to do with love at all — and one long case, told whole, of what it does

159 passages · 19 books · 8 sections · 20 practices · 19 lectures · 40 shared

Samael Aun Weor · in his own words

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, so anything on this page can be found again in the source.

His thesis is the opposite of what almost everybody believes, and he states it flatly. *"It is false to say that 'where there is jealousy there is love'. Jealousy never stems from love; love and jealousy are incompatible. The origin of jealousy is found in fear. The ego justifies jealousy with all kinds of reasons; the 'I' fears losing its beloved."* And from *The Perfect Matrimony*, the same thing said the other way round: *"He who despairs because his wife has left him for another man, was not actually in Love."*

Most of what he writes on it is not about husbands and wives at all. He names the kinds — *passionate, religious, political, professional, family and friendship* jealousy — and gives as much room to the priest whose flock leaves for another sect, the school leaders who are *"terribly jealous"* because they live off their schools, and the healers put in jail by their certified colleagues, as to the man with the gun.

One long case is printed whole, and he heads it himself: The End of a Fatal Triangle. A real event of 1180 in Provence, told at length in *The Mystery of the Golden Blossom*, with his own commentary running inside the story in brackets — *"(because the Ego of jealousy was devouring him alive)"*, *"(Such are the farces committed by the PLURALIZED EGO)"*. It is grisly, and it is the clearest demonstration in the whole corpus of what he means by an ego. It ends on a sentence nobody expects.

And he tells it against himself. *"Unfortunately the demon of jealousy tortured my heart."* He was living on the salary of Ligia, a poor rural schoolteacher, and *"I even tormented her with my execrable jealousy. I did not wish to look favourably upon those of her colleagues."*

The work itself is the most precise thing in this series on any defect. A scene of jealousy is never one "I", and he names the three that act in it: jealousy, anger, and wounded self-love. Then the practice, given three separate times in three lectures with the steps in the same order — go home, lie down, close your eyes, rebuild the scene exactly as it happened, and find out who was actually acting. And then the prayer, because he says comprehension alone does not finish it: *"We can disintegrate that defect of jealousy only with a power superior to the mind."*

Envy is its root, and that is his ruling, not ours. *"It is only by thorough and intimate comprehension of the infinite processes of envy that we manage to do away with all the various*

kinds of jealousy." That is why *Envy* was built first, and why the passage is printed on both pages.

How this edition is arranged. By where jealousy works: in each of the five centres of his psychology — intellectual, emotional, motor, instinctive and sexual — and in the will, with what jealousy is before them and what is born in its place after — the balm for all of it, set apart at the end so it is not missed. The instinctive centre holds two passages and the sexual two, because that is what this work's passages give them. The grouping is ours, made on 18 September 2026 at the editor's request; each section opens with one line of his, and every passage keeps the number it has always had, so the numbers no longer run in order down the page.

What is in it

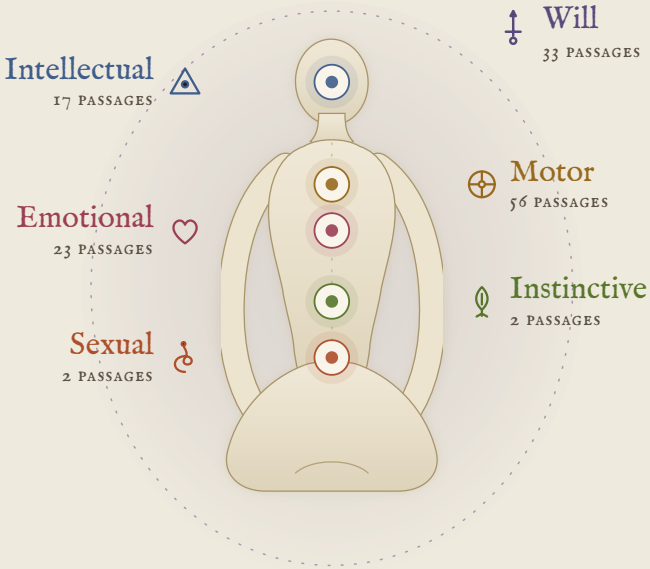
▮ a practice, in a frame — something to do | quoted, not his own words

1	What jealousy is	20
2	In the intellectual centre	17
3	In the emotional centre	23
4	In the motor centre	56
5	In the instinctive centre	2
6	In the sexual centre	2
7	In the will	33
✦	*What is born in its place*	6

THE MAP

Where jealousy works

He teaches that every defect lives in the five centres of the machine, and that the work on it is done by the will.



Each of these centres has an inferior part and a superior part, and he works with both.

Begin with *What jealousy is* 20

End with *What is born in its place* 6



WHAT IT IS

What jealousy is

20 PASSAGES

What jealousy is

"Jealousy never stems from love; love and jealousy are incompatible."

FUNDAMENTAL EDUCATION, 1970

It is false to say that "where there is jealousy there is love".

1 FUNDAMENTAL EDUCATION, 1970

Jealousy never stems from love; love and jealousy are incompatible. The origin of jealousy is found in fear. The ego justifies jealousy with all kinds of reasons; the 'I' fears losing its beloved.

FUNDAMENTAL EDUCATION, 1970

07

And I invite you to think a little. Let us look at a jealous person. How could one call him sane? He makes a mountain out of a molehill. If it is the woman who is jealous, she would not be able to calmly watch the man being with another woman, or even talking very "quietly"; and vice versa, the same happens with men. What attitudes they take, what quarrels! The one who is very jealous suffers because of one look; he is perfectly insane.

THE FIFTH GOSPEL ·CAUSES AND CONSEQUENCES OF THE KUNDARTIGUADOR ORGAN

07

4. Jealousy comes from the lower worlds of reason and desire.

CHRIST WILL, 1959

07

Some are not jealous of their own wife but they are jealous of friendships, creeds, sects, things, etc. This is how we human beings are, always cut by the same scissors.

THE REVOLUTION OF THE DIALECTIC

07

> *Solomon said, "Jealousy is cruel as a sepulcher; its coals are coals of fire."*

FUNDAMENTAL EDUCATION, 1970

07

Young people should get married and know how to make their homes. We should never forget that the monster of jealousy destroys homes.

Fundamental Education, 1970

07

In our last chapter we thoroughly studied the processes of envy, and if we want to put an end to all the aspects of jealousy, be they religious, passionate, etc., we must become fully conscious of what envy really is, because it is only by thorough and intimate comprehension of the infinite processes of envy that we manage to do away with all the various kinds of jealousy. Jealousy destroys marriages, destroys friendships and produces religious wars, hate crimes of fratricide, murders, and suffering of every kind.

Fundamental Education, 1970

07

And when it comes to jealousy, what would we say? The jealous one makes a mountain out of a molehill, he creates problems everywhere. If a loved one smiles, that is already reason enough for jealousy for the jealous one, and he slanders, he harms, he hurts. But there is not only passionate jealousy. There are other kinds of jealousies as well: religious jealousies, political jealousies, friendship jealousies –no one can deny these–. Jealousy is a multiplicity and they cause great pain.

The Fifth Gospel ·Psychological Foundations of the False Personality ·*Third Chamber – Mexico City*

07

5. The great monster of jealousy subtly assaults you in the world of flames.

Igneous Rose, 1954

We should never forget that the monster of jealousy destroys homes.

Fundamental Education, 1970

Have you seen a jealous person? In that case, the "I" of jealousy has totally controlled the main centers of the organic machine. The poor one suffers terribly. Each look of his beloved is for him something horrendous: it seems to him that she is looking at another person, he believes that the other one is going to take her away, he fears losing her, etc. If she looks out a window and smiles, he immediately goes out with the gun to the street; it seems to him that they are going to take her out through the window. He is crazy, terribly crazy.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

One of the most interesting cases of vampiristic jealousy was experienced by Eliphas Lévi (Abbé Constant), the famous French expert on occult matters.

Beyond Death

07

The defect of jealousy, for example, how much damage it has done! There is political jealousy, there is jealousy of a religious type, jealousy of a professional type, passionate or vulgar jealousy –of the man for the woman, of the woman for the man–, etc. That is an "I", the "I" of jealousy; and it is blind, it does not know logic, it does not know reasoning, it does not understand science nor does it listen to reasons. How many cases of death do we see because of jealousy? Professional jealousy, how much damage does it do? Some magnificent healers, who knew how to heal their fellow man from diseases –magnificent botanists–, often went to jail. Who put them in prison if they were not harming anyone, if they only healed their fellow man? Professional jealousy! Whose? Of their certified peers.

The Fifth Gospel ·The False World of Appearances ·*Third Chamber – Mexico City – 1976*

07

The man-I is full of jealousy. The man-I disguises himself with the robe of Aristippus. The tradition tells us that Aristippus, a great Greek philosopher, wanting to show his wisdom and humility, garbed himself with an old robe, full of patches and holes.

The Greater Mysteries, *1956*

07

> *19. Give heed to the rulers of the twelve Aeons, who have hated me through jealousy. 20. Watch over my power and save me, and let me not remain in this darkness, for I have had faith in thee.*

Pistis Sophia Unveiled, 1983

07

The Rulers of the Twelve Aeons are very jealous, in a spiritual sense.

Pistis Sophia Unveiled, 1983

07

> *'And that mystery knoweth why the lords have arisen and why the gods have arisen. 'And that mystery knoweth why the jealousy in the height hath arisen and why concord hath arisen.*

Pistis Sophia Unveiled, 1983

07

The young man asks me how to change this. Well, it is not pleasant to always repeat the same thing. And I tell you the following: in a scenario of jealousy, for example, there is always a triangle involved: the jealous one, the person who is the object of the jealousy and a competitor, right?

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

All those jealousies, all these "I's" of worries, of conceitedness –which is undoubtedly extremely serious–, the vanity –which makes so much ostentation– and finally, all of that, simply belongs to the false personality.

The Fifth Gospel ·Psychological Foundations of the False Personality ·*Third Chamber – Mexico City*

07

> *The ancient sages said: "Nosce te ipsum" –"Man, know thyself and you will know the universe and the Gods"–. When one knows oneself, he can eliminate the inhuman elements that he carries within: the prejudices of race and nation; the hatred which leads to so many wars; the selfishness, which will all of a sudden become violent; the envy, which has become the basic factor of this ultramodern life; the jealousy which exasperates; the lust which degenerates, etc.*

The Fifth Gospel ·A Call to Intelligent Rebellion



THE INTELLECTUAL CENTRE

In the intellectual centre



17 PASSAGES

In the intellectual centre

"The mind kills love, destroys it."

FUNDAMENTAL EDUCATION, 1970

Different types of negative thoughts exist, namely: suspicion, distrust, ill-will towards another person, passionate jealousy, religious jealousy, political jealousy, family or friendship jealousy, covetousness, lust, revenge, anger, pride, envy, hatred, resentment, theft, adultery, laziness, gluttony, etc.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Someone is jealous and supposes that a friend of his is having an affair with his spouse. Thus, his "jealous I," with those picture-fantasies created by himself, elaborates a drama in secrecy. Then, nocturnal dreams occur, and he sees horrible dramas where his spouse is committing adultery with his friend and many other terrible things. This is what is called unconscious clairvoyance.

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

When the Sacred Fire opens the frontal chakra, which is the Church of Philadelphia with its two marvelous petals and its immeasurable brilliance, then we can see clairvoyantly. People are accustomed to live theorizing and swearing to things that they have never seen. It is necessary to awaken clairvoyance to see the great internal realities. The frontal chakra is the throne of the mind. When study and clairvoyance advance in a balanced and harmonious form, then we enter the temple of true wisdom. Many affirm what they have read, repeating borrowed enlightenment. This class of people believe that they know, but have never seen that which they have read. They are repeating like parrots; that is all. These people do not know any thing. They are ignorant people. They are erudite ignoramuses. To know one must first be. Clairvoyance is the eye of the Being. Being and knowing should advance in a parallel and balanced manner. Those who have read a great deal of occultism feel that they are wise. If these poor people have not seen what they have read, one can be quite sure they know absolutely nothing. There are seers of all types in the world. The true

clairvoyant never goes about saying so. Every student of occultism when he experiences the first clairvoyant visions has the tendency to tell the whole world. Then others laugh at him, and since the vibrations of these people are negative, finally the novice ends up losing the balance of the mind. Clairvoyance without initiation leads students into error and even to the crime of calumny, abuse, and sometimes even to homicide. Some one who has flashes of clairvoyance sees for example his wife in astral committing adultery with a friend. If the seer does not have initiation, and if he is jealous, he could then assassinate his wife or his friend, although the unfortunate one may be a saint, or his friend may be true and loyal. One must take into account that in the astral the human being is Legion, and each pluralized "I" repeats actions committed in previous lives. The Great Masters of the White Lodge have been calumniated by seers. Every Master has a double exactly the same as him. If the Master preaches chastity, his double preaches fornication, if a Master does good works, his double does bad. He is exactly his antithesis. In all these things we can only trust those clairvoyants who have reached the Fifth Initiation of Major Mysteries. Furthermore, we should keep in mind that before the Fifth Initiation of Major Mysteries the human being does not have his Christified vehicles at his disposal to serve as the temple of his Internal God. Neither the Soul nor the Christ can enter people who do not have the vehicles in order.

The Perfect Matrimony, *1966*

07

Within the infraconscious of nature, a jealous, distrustful, and unworthy man will find that all of his doubts and suspicions become reality. He then begins to slander his wife, his friends, his neighbors and the masters by saying, "You see, I have reason for my doubts: my friend is a thief, or a black magician, or an assassin; my wife is committing adultery, just as I suspected. My clairvoyance never fails me, I am never mistaken!", etc.

The Yellow Book, *1959*

07

Man knows how to conceal anger in ice recipients; the fire of anger within cold recipients full of beauty and ineffable perfume. He calls Jealousy, prudence, he

calls anger, confusion, nervousness, etc. Really, in the incense of prayers, crime is hidden. The authentic Master never says that he is a Master.

The Greater Mysteries, *1956*

07

The mind can label a defect with different names, it can call it jealousy, or it can even afford to say: "No, it is not jealousy. It is only prevention, precaution. No, what happens is that I have to take care of her. She is very delicate and, suddenly, there is someone who deceives her." Well, it is nonsense that the mind uses it to justify itself. At any given moment, jealousy can justify itself in multiple ways, but if we leave aside justifications and evasiveness and we reflect and understand, we comprehend better.

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

07

The mind kills love, destroys it. Experiences, old disagreements, old jealousies… all of these accumulate in one's memory and they destroy love.

Fundamental Education, 1970

07

Every rotten old man or woman passes through tremendous passionate, lustful states before dying, and they believe that this is love. It is impossible for old people to love, because the mind destroys it with its senility, fixed ideas, prejudices, jealousies, experiences, memories, sexual passions, etc. The mind is love's worst enemy. In super civilized countries love no longer exists, because people's minds have but the smell of production and factories, bank accounts, gasoline and celluloid.

Fundamental Education, 1970

The mind is love's worst enemy.

Fundamental Education, 1970

In the professional field, jealousy seems to multiply frightfully in circles and circles: artistic circle, political circle, religious circle, but in each circle, there is

terrible, frightful jealousy.

The Fifth Gospel · The False World of Appearances · *Third Chamber – Mexico City – 1976*

07

Anger tends to dress with the robe of the judge. Jealousy is multifaceted; there is religious jealousy: a priest who sees with horror that his flock leave for another pen, for another sect; the Gnostic who gets angry because another brother of the Lumisial went to another sanctuary. Therein lies religious jealousy.

The Fifth Gospel · Clarifications About the Psychological Work

07

We must build churches in order to serve all religions without distinction of names or creeds. Truly, all religions are ineffable and divine. All religions, schools, orders and sects are necessary. Religious jealousy is the same as passionate jealousy which is elevated. It is a shame to be religiously jealous. The brothers and sisters must transcend jealousy, for it is a very low passion. The Gnostic movement is formed by people from all schools, religions and sects.

The Yellow Book, *1959*

07

Now it is necessary to love; only by love will we be saved. Let go of religious jealousy. Build the temple of all religions. Build churches for the holy Priests of all religions, schools and beliefs to officiate. God is love, my dear children, and only with love can we be saved. All religions are precious pearls strung on the golden thread of divinity.

Christmas Messages, *1952-66*

07

We need to destroy religious jealousy and build the temple of all religions, of the Living God, in our hearts. It is urgent to organize the Worldwide Salvation Army with people of all religions, schools and beliefs. In these end times we must sacrifice all fanaticism and selfishness, for supreme charity and love, for the so many millions of human beings who are screaming, who are suffering and who cry for help from the terrible darkness of the Abyss.

Christmas Messages, *1952-66*

07

This is a typical case of religious jealousy taken to the extreme, in no way could Marx accept the existence of other religions and preferred to destroy them with his Dialectics. Karl Marx complied with one of the protocols of Zion, which states literally: "It does not matter if we fill the world with materialism and repugnant Atheism. The day when we triumph we will disseminate the religion of Moses properly codified in a dialectical form and will not permit any other religion in the world".

The Great Rebellion, 1975

07

Many are the students of certain pseudo-esoteric and pseudo-occultist schools who despise the things of this world and who do not work at all because everything is vanity, but they are jealous about their virtues and never accept anyone classifying them as lazy. Many are those who hate flattery and praise, but they have no inconvenience in humiliating with their modesty, the poor poet who composed a verse for them with the only purpose of obtaining a coin to buy bread.

The Revolution of the Dialectic

07

When we were thinking of sending this book to all those schools, one of our Gnostic brothers said, “Those schools would not accept it, they would conceal it because it is not to their advantage. Don’t you see that the leaders of those schools are terribly jealous. They live off their schools and groups and fear that they might be thrown out.”

The Greater Mysteries, 1956

07

Are you sure, for example, that you have never had a relationship with another woman? Is one sure that one has never slept with another female? Is one sure that one has never been an adulterer, neither in this nor in past reincarnations? Clearly not, we have all been adulterers, fornicators in the past, that is obvious. If one reaches the conclusion that he has also been a fornicator and an adulterer, then with what authority is he judging the woman? Why does he do it? When judging her, he does so without authority.

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976*



THE EMOTIONAL CENTRE

In the emotional centre

23 PASSAGES · 2 PRACTICES

In the emotional centre

"The jealous suffer and make their fellow men suffer; jealousy has caused a lot of harm, very serious."

THE FIFTH GOSPEL

Desire is a substance that separates into many substances. These substances of desire manage to deceive the mind and the heart. He who despairs because his wife has left him for another man, was not actually in Love. True Love demands nothing, asks nothing, desires nothing, thinks nothing, only wants one thing; the happiness of the beloved. That is all. The man who loses the one he loves only says, "I am happy that you have found your happiness. If it is with another man that you have found it, I feel happy that you have found it."

THE PERFECT MATRIMONY, *1966*

It is necessary to understand what love is, for it cannot be mixed with jealousy, passion, violence, fear, attachment, psychological dependence, etc.

FUNDAMENTAL EDUCATION, *1970*

07

Master: Well, unquestionably, negative emotions are very damaging. Whoever is a victim of negative emotions becomes a liar, a criminal, a slanderer and a pervert. Let us suppose that someone says to a man that his wife has sexual relations with another man. So he gets carried away by a negative emotion, and he can even go and kill the woman and kill the other gentleman. Let us say that the news was false and that the poor woman was only friends with that man; perhaps she had talked with him, and she never thought of being lovers and having a love affair with him nor of being unfaithful to her husband. So the husband, in addition to being a murderer, is a slanderer and a pervert.

THE FIFTH GOSPEL ·THE NEED TO CRYSTALLIZE THE SOUL ·*Second Chamber – Mexico City – January 1977*

07

The jealous suffer and make their fellow men suffer; jealousy has caused a lot of harm, very serious. And if we say that about jealousy, what will we say about all

the other defects that we have?

The Fifth Gospel · The False World of Appearances · *Third Chamber – Mexico City – 1976*

07

The poisonous wailing of a jealous woman is more fatal than the fangs of a rabid dog.

Fundamental Education, 1970

07

Arguments between father and mother about matters of jealousy, the weeping and lamentations of an afflicted mother, or an oppressed, destroyed and desperate husband leave on the personality of the child an indelible mark of profound sorrow and melancholy that is never forgotten throughout one's entire life.

Fundamental Education, 1970

07

Unfortunately the demon of jealousy tortured my heart. That old man was very friendly with Calpurnia and this was not much to my liking.

The Mystery of the Golden Blossom, 1971

07

Without question, I did not enjoy a comfortable situation, I earned our daily bread with difficulty. Many times, eating on Ligia's miserable salary. She was a poor rural school teacher and to make matters worse, I even tormented her with my execrable jealousy. I did not wish to look favourably upon those of her colleagues in the teaching profession who offered her friendship...

The Mystery of the Golden Blossom, 1971

07

The Monarch, her husband, was in love with another woman and it is obvious that the unhappy Queen had fallen into desperation. I wanted to help her, I did what I could for her, but I committed many serious errors.

My Return to Tibet, *1969*

07

The husband left his concubine, and King and Queen were reconciled for the good of that country.

My Return to Tibet, 1969

07

Man and woman should be united voluntarily out of love and not out of fear and jealousy.

Fundamental Education, 1970

The poisonous wailing of a jealous woman is more fatal than the fangs of a rabid dog.

Fundamental Education, 1970

The woman that marries a jealous, irascible, furious young man will become the victim of an executioner.

Fundamental Education, 1970

07

The young man who marries a jealous, furious, irate woman clearly has to pass his life in an inferno.

Fundamental Education, 1970

07

Let us see another scene. One of jealousy, for example. Unquestionably, that is serious. In a scene of jealousy, several "I's" also take part. If a man suddenly finds out that his wife is talking to another man very softly, what does that mean? He will be jealous, possibly he will. Will he pick a fight with the woman? Of course. If we observe that scene, there was jealousy, anger, self-love, several "I's". The "I" of self-love felt hurt, jealousy came into action, anger as well.

The Fifth Gospel ·The Exercise of Self-knowledge

07

Let us suppose that we suddenly have an argument with our wife –for a woman, with her husband– over matters of jealousy; that possibly he found his wife –or she found her husband– speaking very softly somewhere with a person of the opposite sex, etc. He felt within his little heart a discomfort, the horrible little

worm of jealousy. He got upset, quarreled with the wife –or for the woman, quarreled with the husband–. Finally, what to do?

The Fifth Gospel ·The Consequences of Psychological Plurality ·*Public Lecture*

07

Then, who is the one that is causing us the suffering, the supreme pain? Is it not perhaps the demon of jealousy? Obviously! Which other demon? The "I" of self-love, which has been mortally wounded. The "I" of self-love is one hundred percent selfish. And what other one? The "I" of self-importance; it feels very important and will say: "I, who am Mr. so-and-so! And this woman comes here with that kind of behavior?" See what terrible pride of Mister self-importance! Or that other one of intolerance, which says: "Out, adulteress; I condemn you, evil one; I am virtuous, untouchable!" Therein lies the crime within one, and this type of "I's" are the ones which cause pain.

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture-Interview – Mexico City – 1976*

07

Master: Well, [they have] a lot of "buddies", that is natural, is it not? One defect is associated with another, and the latter is associated with another. Let us see a scene of jealousy: a man has a girlfriend in the house. Suddenly, he finds her one day, when he least expects it, in love affairs with other characters, etc. What is the first thing one feels. Terrible jealousy – deadly–. The second thing: an anger so horrible that it could kill both of them, right? Third: his self– love is hurt.

The Fifth Gospel ·The Need to Crystallize the Soul ·*Second Chamber – Mexico City – January 1977*

07

Various elements were combined: the "I" of great anger –which committed the homicide–, the "I" of jealousy, the "I" of wounded self-love, and that provoked the tragedy. Those three are associated.

The Fifth Gospel ·The Need to Crystallize the Soul ·*Second Chamber – Mexico City – January 1977*

07

Master: The answer is a little vague, very vague, very vague. In reality, I am going to tell you a great truth: pain can only be sacrificed by self-exploring it and dissecting it. Let us take a concrete case: let us say that a man, suddenly, finds his wife talking very softly, over there, in a room, with another man. Naturally, this can provoke some jealousy in him, it is natural for this to provoke it. Now, if he finds the woman [speaking] too softly, with too much intimacy to a given individual, there can be an outburst of jealousy accompanied by great anger, right? Maybe even a fight with the other man due to jealousy. This produces terrific pain to the offended husband – clearly this can give rise to a divorce–, a horrifying moral pain.

The Fifth Gospel · The Word and the Sacerdotal Magisterium

07

Examples: a scene of love-related jealousy; "I"s of anger, of jealousy and even of hatred intervene in it.

The Great Rebellion, 1975

07

A PRACTICE

Whoever wants to dissolve the Pluralized I, should sacrifice his own sufferings. Jealousies produce suffering; if we annihilate jealousy, the suffering dies, pain is sacrificed.

Esoteric Treatise of Hermetic Astrology, 1967

07

A PRACTICE

Let us select the emotions! If someone brings us positive emotions of light, harmony, beauty, wisdom, love, poetry, perfection, then let us open the doors of our heart; but if someone brings us negative emotions of hate, violence, jealousy, drugs, alcohol, fornication and adultery, we do not have to open the doors of our hearts. Let us close them, let us close the doors to negative impressions! When one reflects on all this, he can modify himself perfectly, his life becomes better.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

Each time that one feels a sudden loss of strength, when the aspirant becomes disillusioned about Gnosis, about the esoteric work, when one loses the enthusiasm and abandons what is best, it is obvious that one has been deceived by some negative "I." The negative "I" of jealousy deceives those beings who adore each other and destroys their happiness.

Treatise of Revolutionary Psychology, 1975



THE MOTOR CENTRE

In the motor centre

56 PASSAGES

In the motor centre

"The man who jealously guards a woman doesn't really know who he's counting on."

THE FIFTH GOSPEL

The jealous man fears losing his wife and searches for security in his gun, he kills, and then clearly he winds up in jail.

FUNDAMENTAL EDUCATION, 1970

The jealous woman kills her rival or her husband, and in this way she becomes a murderer. She fears losing her husband, and in wanting to secure him for herself she kills another woman, or decides to kill him.

FUNDAMENTAL EDUCATION, 1970

07

Many are the husbands who have killed their wives with their evil actions, with their bad conduct, with their horrible jealousies, ingratitude, etc.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

07

Many are the wives who have killed their husbands with their bad character, with stupid jealousies, with their inconsiderate demands, etc., etc., etc.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

07

Due to jealousy, Othello became an assassin.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Suppose a man suddenly finds his wife with another man –a serious case, especially if he finds her in the midst of adultery–. There is no doubt that, confused by the pain, he can take out the gun and shoot her. But why does he do that? He would justify himself before the authorities: "No, the thing is that I found her in the very bed of adultery and, of course, I had to react."

THE FIFTH GOSPEL · THE SERIOUS DAMAGES OF MENTAL REPRESENTATIONS · *Third Chamber – Mexico City – June 1977*

07

Many are the people who watch their spouse in an exaggerated manner, but they despise jealousy.

The Revolution of the Dialectic

07

Have you not heard about that giant from One Thousand and One Nights? A colossus there who had a poor woman, and I say poor woman because he had her locked in a box with seven seals, seven padlocks. The giant was so jealous! He looked after her like the girl of his eyes. He only took her out of the box to sleep with her, and the next day he locked her away. Life was nothing pleasant for that poor woman. But when a woman is cunning, she invents and betrays everything. The curious thing about the case was that she happened to escape at night. She pretended to fall asleep in her husband's arms, alas! He fell asleep very quietly. And when the giant was already asleep, very quietly she got up, and there was no lack of lovers around there. Each lover, who slept with her, gave her a ring. And after all, she went back to sleep in her owner's arms. He, when he woke up, found her there without knowing what had happened, and of course, he locked her in the box with padlock, seven padlocks. Of what use was that to the giant? None! And one day, the poor man discovered the deception. Yes, he found the rings in the woman's hands. He knew what had happened. He did not kill her, says One Thousand and One Nights, no; he understood her foolishness, he left her alone, he let her go. So, it is of no use having such a woman. Padlocks, locks, that is nonsense! We do not own anything or anyone. If we do not own a pin, that at the time of death we have to leave it, much less are we going to be owners of a "jewel with legs". This is absurd!

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

07

Let us remember that tale of The One Thousand and One Nights. It is about a wonderful giant who adored a woman, he loved her so much, but he was overly jealous. He resolved to lock her up in a chest with seven padlocks. He was letting her out at night to sleep with him, and nothing else.

The Fifth Gospel ·The Organization of Our Inner World ·*Public Lecture – 1975*

07

Disciple: And a jealous man? Master: I repeat: the jealous man takes great care of his wife, he considers that she is surrounded by dangers, he locks her up with seven locks, etc., but, deep down, it is pure jealousy. Thus, crime disguises itself in many ways.

The Fifth Gospel ·Clarifications About the Psychological Work

07

Now we introduce a dreadful case which clearly demonstrates how crooked and sinister the EGO of jealousy can be during a husband's and wife's married life.

The Mystery of the Golden Blossom, 1971

07

The horrible event occurred in 1180 in Provenza. News of it was widely spread until 1250 and eventually it passed into literature as something resembling an epic... It happened that Guillermo Cabstaing, son of a poor knight of Cabstaing castle, arrived at the court of Senor Raimundo de Rosellon and after introducing himself asked if he would accept him as his squire. The Baron found him to be refined and gave his consent to his settling at court.

The Mystery of the Golden Blossom, 1971

07

So Guillermo stayed, he behaved in such a courteous way that both high and low people liked him. He distinguished himself and Baron Raimundo assigned him to the service of his wife, lady Margarita, as a page. Now Guillermo tried even harder to be worthy in both word and deed, however it became an amorous matter, lady Margarita was aroused and fell in love with him.

The Mystery of the Golden Blossom, 1971

07

The diligence of the page at her service, his conversation and his firmness pleased her so much, that one day she could not refrain from asking: "Tell me Guillermo, would you love a woman that showed signs of love for you?" Guillermo sincerely answered: "I certainly would, madam, provided that the signs were sincere."

The Mystery of the Golden Blossom, 1971

07

"In the name of Saint John!" exclaimed the lady, "you answer like a perfect gentleman. But now I wish to see if you can discern or recognize the signs to be either truthful or merely to appear so."

The Mystery of the Golden Blossom, 1971

07

Guillermo answered with these words: "Then, let it be as you wish, my lady."

The Mystery of the Golden Blossom, 1971

07

He became thoughtful and instantly Love began to joust with him. The thoughts that Love sent him, pierced him through the heart and from that moment on he became its champion.

The Mystery of the Golden Blossom, 1971

07

He began to compose beautiful verses, exquisite songs and poems, all of which pleased the one to whom he recited and sang them very much. However, Love which rewards its servants when pleased wished to reward Guillermo. Immediately, the lady began to crave desire and be so obsessed that neither during the day nor the night could she rest. In Guillermo she saw the sum total of the gifts of courage and heroic deeds.

The Mystery of the Golden Blossom, 1971

07

So it happened one day that lady Margarita addressed Guillermo asking: "Do you know Guillermo what is or is not true about my appearance at this very moment?"

The Mystery of the Golden Blossom, 1971

07

Guillermo answered: "Madam, as sure as God helps me, from the very moment that I became your squire, there is no other thought that I could harbour than you as the most truthful in words and appearance amongst all living beings. This I believe and will believe all my life."

The Mystery of the Golden Blossom, 1971

07

The lady replied: "Guillermo, as God also helps me, I tell you that you will not be deceived by me and your thoughts will not be in vain."

The Mystery of the Golden Blossom, 1971

07

And opening her arms she delicately kissed him, and they both sat down in the chamber and began to attend to their love...

The Mystery of the Golden Blossom, 1971

07

However not much time passed before malevolent gossip, which must have reached the anger of God, about his love and about the songs that Guillermo composed started to spread, mutterings that he had set his sights on lady Margarita. The gossips talked and talked, until the matter reached the master's ears.

The Mystery of the Golden Blossom, 1971

07

Baron Raimundo was most aggrieved because he would lose a fellow rider, but even more because of his wife's dishonour. And one day when Guillermo accompanied by a squire had gone to hunt with a sparrow hawk, Raimundo with arms secreted about his person, rode until he found the page.

The Mystery of the Golden Blossom, 1971

07

"Welcome, Sir", Guillermo greeted Raimundo as soon as he saw him and went over to meet him. "Why are you all alone?"

The Mystery of the Golden Blossom, 1971

07

After beating about the bush Raimundo began: "Tell me for God's sake and Sainted Faith! Have you a lover to whom you sing and who chains you with love?"

The Mystery of the Golden Blossom, 1971

07

"Master," answered Guillermo, "how could I sing otherwise if love did not persuade me? The truth is, Sir, that love has completely ensnared me in its trap."
The Mystery of the Golden Blossom, 1971

07

"I should like to know, if you please, who is the lady in question."
The Mystery of the Golden Blossom, 1971

It would have been better to serve his wife with divorce papers.

The Mystery of the Golden Blossom, 1971

"Ah, Sir, in God's name what are you asking of me! You know too well that the lady should never be mentioned."
The Mystery of the Golden Blossom, 1971

07

But Raimundo kept on pressing him (because the Ego of jealousy was devouring him alive) until Guillermo said: "Sir, you should know that I love the sister of lady Margarita, your wife, and I hope to be requited (answered the Ego of deception), and now that you know I beg your support or at least do not prejudice my chances."
The Mystery of the Golden Blossom, 1971

07

"Here you have my hand and my word," said Raimundo, "as a promise and oath that I will do everything in my power to help you."
The Mystery of the Golden Blossom, 1971

07

"Let us then go to her castle which is nearby," Guillermo proposed.
The Mystery of the Golden Blossom, 1971

07

And so they did, being properly welcomed by Senor Roberto de Tarascon, husband of the very same lady Ines, Raimundo conducted Ines to her chamber

and both sat on the bed. "Tell me, sister in law," Raimundo said, "by the loyalty which you owe me. Do you Love anyone?"

The Mystery of the Golden Blossom, 1971

07

"Yes Sir," she answered (with her deceitful EGO).

The Mystery of the Golden Blossom, 1971

07

"Whom?"

The Mystery of the Golden Blossom, 1971

07

"Oh, I cannot say." she answered, "What are you asking me?"

The Mystery of the Golden Blossom, 1971

07

But he kept pressing her for an answer so much that she had no other alternative but to confess her love for Guillermo. This was her response on seeing him so sad and suspicious, although she knew well that Guillermo loved her sister. Her answer brought Raimundo much happiness.

The Mystery of the Golden Blossom, 1971

07

Ines told her husband everything. He considered that she had acted correctly and gave her complete liberty to say and do whatever she wished in order save Guillermo (the vile adulterer).

The Mystery of the Golden Blossom, 1971

07

Ines continued being an accomplice to the crime. She took the page to her chamber to be alone with him and stayed in his company so long that Raimundo assumed in effect that they had been enjoying the sweetness of love.

The Mystery of the Golden Blossom, 1971

07

This pleased Raimundo immensely and he began to think that whatever was rumoured about Guillermo was nothing but groundless gossip. Ines and

Guillermo emerged from the chamber, supper was prepared and passed with much animation. (Such are the farces committed by the PLURALIZED EGO).

The Mystery of the Golden Blossom, 1971

07

After supper, Ines arranged that the chambers of both guests be quite near hers, and Guillermo and herself played their roles so well that Raimundo thought that the page was sleeping with the lady.

The Mystery of the Golden Blossom, 1971

07

The following day and after farewell had been made, Raimundo left Guillermo as soon as he could. He went to his wife and told her what had taken place. In the face of such news, lady Margarita spent all night submerged in deep despair. The next day she called Guillermo to her and rudely received him, treating him like a false friend and traitor. Guillermo begged for mercy as a man not guilty of whatever she was accusing him of and he related everything that had occurred to the letter. The lady requested her sister's presence and learned from her that Guillermo was telling the truth. At this, she ordered the page to compose a song that demonstrated love for no other woman except her. And he composed an epic poem that said: "The beautiful machinations that love often inspires..."

The Mystery of the Golden Blossom, 1971

07

When Raimundo de Rosellon heard the poem that Guillermo had composed for his wife, he asked Guillermo to come and talk with him then, at a great distance from the castle, he killed him, putting the severed head in a hunting bag and wrenching out the heart. He returned to the castle with the hunting bag, and asked that the heart be roasted and served to his wife at the table. She ate not knowing what she tasted.

The Mystery of the Golden Blossom, 1971

07

When the meal was over, Raimundo rose and informed his wife that what she had eaten for lunch was Guillermo's heart and immediately afterwards he showed her the horrifying head.

The Mystery of the Golden Blossom, 1971

07

He asked besides if the heart had tasted good, to which lady Margarita replied: "Actually it was so delicious that no other dish will take away the taste of Guillermo's heart." Enraged with anger, Raimundo made desperate by the EGO of jealousy, threw himself onto her – the perverse adulteress - with his dagger unsheathed. Margarita escaped and flung herself from the balcony, smashing her head in the fall.

The Mystery of the Golden Blossom, 1971

07

This was the catastrophic end to a fatal triangle wherein the EGOS of jealousy, adultery, deceit, farce, etc. impelled their actors up a blind alley.

The Mystery of the Golden Blossom, 1971

07

Bless my soul and Holy Mary! Both the Divine and humans know well that the powerful Senor Raimundo de Rosellon became a murderer because of the demon of jealousy. It would have been better to serve his wife with divorce papers.

The Mystery of the Golden Blossom, 1971

07

A certain indigenous person from the same tribe that I belonged to became filled with jealousy for his wife, whom he loved. He even reached the point of thinking that I, Samaei Aun Weor, was making off with his wife. I clearly remember that while traversing a road, I encountered the husband of this woman. When he saw me, he was filled with a horrible jealousy and he intended to attack me aggressively. However, he restrained himself the man resolved to put the case in the hands of the Indian chief of tile tribe.

Occult Medicine and Practical Magic, 1978

07

Therefore, we must become more understanding. If one reflects on what such jealousy is, one reaches the conclusion that it is useless. The man who jealously guards a woman doesn't really know who he's counting on.

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

07

Thus, let us suppose that, at the best of times, on the basis of so much vigilance, she would arrive together with him until old age and dies with him, already old. Truly, he never knew who he could count on. The good thing is to know who you can count on, what kind of a woman we have, if she is good or if she is not, if she is virtuous or if she is not. I say the same to women; they gain nothing from jealously guarding their husbands. What is that good for? The good thing is knowing who they can count on, this is what is really useful.

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

07

The man who is jealous of a woman never knows who he can count on; the man who is not jealous, comes to know who he can truly count on.

The Fifth Gospel ·The Organization of Our Inner World ·*Public Lecture – 1975*

07

The man that is jealous of his wife does not know with whom he is dealing. It is better not to be jealous of her so that one knows what type of wife one has.

Fundamental Education, 1970

07

Now, let us suppose that it was not simply jealousy, but rather that it went further, there really was adultery. Then a divorce will have to follow, that is for sure, because the Divine Law authorizes this.

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture-Interview – Mexico City – 1976*

07

Facing the Great Law a man must answer for his conduct and a woman for hers. The husband cannot answer for the behavior of his wife, nor can the wife answer for the behavior of her husband. Each person must answer for his or her own conduct and jealousy must be dissolved.

Fundamental Education, 1970

07

Many parents are frightfully jealous of their daughters and do not want them to have a boyfriend. Such behavior is totally absurd, because girls need to have a boyfriend and get married.

Fundamental Education, 1970

07

There is jealousy, yes, and a jealousy that swallows one alive. But how to proceed? Punching? It's absurd, that does not solve anything. Or shooting bullets? Neither. Remember what happened to R.L., and where did that man end up? In jail.

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*



THE INSTINCTIVE CENTRE

In the instinctive centre

2 passages

In the instinctive centre

"Jealousy is completely animalistic."

Fundamental Education, 1970

This race of intellectual animals is jealous like dogs. Jealousy is completely animalistic.

Fundamental Education, 1970

Many are the people who die of ambition, anger or jealousy; this is well known by psychologists...

Treatise of Revolutionary Psychology, 1975



THE SEXUAL CENTRE

In the sexual centre

2 passages

In the sexual centre

"Know that passionate jealousies destroy peace in the home."

The Perfect Matrimony, *1966*

It is urgent to tread the path of the most absolute sanctity. It is indispensable to practice Sexual Magic without animal desire. Not only must we kill desire, but the very shadow of desire. We need to be like the lemon. The sexual act should become a true religious ceremony Jealousy must be eliminated. Know that passionate jealousies destroy peace in the home.

The Perfect Matrimony, *1966*

In practice we have been able to evidence for ourselves, after many years of observation, that every libertine bachelor becomes a jealous husband.

Fundamental Education, *1970*



THE WILL

In the will

33 passages · 18 practices

In the will

"We can disintegrate that defect of jealousy only with a power superior to the mind."

The Fifth Gospel

Interaction is a full-length mirror where we can see ourselves as we are and not as we apparently are. Interaction is a marvel; if we are properly attentive we can discover at each instant our most secret defects, they flourish, leap out whe n we least expect it. We have known many persons who say: "I no longer have anger", and at the least provocation they thunder and flash like lightning. Others say: "I no longer have jealousy", but one smile from the spouse to any good neighbor is enough for their faces to be green with jealousy.

The Revolution of the Dialectic

What is a fornicator? A person who lets himself be governed, by whom? By the psyche of others and who commits horrible crimes, who sins against himself. What is a drunkard? A mechanical entity who lets himself be governed by others. He is offered a glass of wine and he abandons his best intentions, he gets drunk and commits all kinds of nonsense, why? Because he has no true conscious individuality. What is an angry person? A person whom others control: it only takes others to tell him an offensive word for him to immediately react violently. What is an envious person? A poor victim, of whom? Of others. It only takes others to show him their nice car or beautiful house that they bought and he's dying of envy. What is a jealous person? A victim of others, others play with him. If a woman wants to see him suffer, it is sufficient for her to take a good look at the neighbor for him to immediately die of jealousy. This is to say, that he does not have an authentic individuality; they play with him; he is totally weak.

The Fifth Gospel ·The Mind and Ethics of Resurrected Masters ·*Third Chamber – Mexico City – December 31. 1975*

07

1. I would like to ask you a favor, sir; it so happens that my husband has left me for another woman. I am suffering the unspeakable and I do not know what to

do. Whereas you know the occult sciences, it seems to me that you could fix my problem. I know that you have a marvelous mental force at your disposal and that, therefore, you can dominate someone else's mind, -influence my beloved through suggestion, to place him at my feet by means of magic. What price would you set for your work? I can pay it, whatever it is. I think that you are mistaken, madam; I am not a black magician. To use the forces of the mind to subjugate others, to enslave them, to compel them, is violence and all violent acts are black magic. Each person has his own life and no one has the right to interfere in other people's business. It is absurd to want to dominate others.

Beyond Death

07

But no, we have to comprehend, to become conscious of what jealousy is. In the first situation, in the case that the woman is with another guy, well, we did not give life to the woman, right? Only because she is the wife, but did we raise her? Did we give her life? She has a mouth to eat, yes, but that mouth of hers is not ours. If one can eat food to feed oneself, she can also give kisses to another person so-and-so; After all, it is not with our mouth, so then what? [Laughs] Therefore, she also has her creative organs, but they are not ours. We cannot own her. If we do not even own the clothes we have; at the time of death, we do not even take a pin, less her. Therefore, owners of what are we? Everything in life is borrowed, and that of having "jewels with legs" is not a very sure thing.

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

07

5. The Jealous Man enslaves his wife and makes bad use of the Will.

Christ Will, *1959*

07

7. You have already dominated the effect of jealousy, because you have learned, Oh! BUDDHA, to respect other people's wills.

Christ Will, *1959*

07

Simply, we have to disintegrate the "I" of jealousy; by disintegrating it, the scene ends. Why? Because in case that the beloved woman was requested by another

gentleman, we would not dare to carry the pistol on the belt and go out looking for the guy, etc., and other such things. We would say the following: “If she liked that “buddy”, then, let her go with her “buddy” and I will find someone who loves me”.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

But one would not proceed to make a resolution of that kind if one had not ended with the “I” of jealousy. Meanwhile, as long as one has not put an end to the “I” of jealousy, one has to suffer terribly.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

Scenes of anger, of jealousy, etc, are useful in the field of practical life when we are in constant psychological auto-observation.

The Great Rebellion, *1975*

07

A PRACTICE

"I"s of lust, anger, self-esteem, jealousy, etc, are at work in whatever scene of passionary jealousy. Each of those "I"s should be analytically judged later on, separately in order to wholly comprehend them with the evident purpose of totally disintegrating them.

The Great Rebellion, *1975*

07

We need examples and I will give them. Let us suppose that suddenly we are jealous; a man discovered that his wife has another man and, of course, the “I” of jealousy jumped out there. What to do?

The Fifth Gospel ·Intelligent Assimilation of Impressions

07

A PRACTICE

If we are going down the street, for example, and suddenly someone insults us for no reason and we react furiously, it is obvious that when we arrive home we must reflect: why did I react that way? What was the causa causarum for having reacted? Become conscious of that aspect of anger. Any other day, I had an attack of anger due to jealousy; I will have to reflect on that jealousy: why was that jealousy provoked? And in this way know each facet of anger. The same must be extended or carried over to all the other defects that we carry within.

The Fifth Gospel ·Psychic Associations That Lead to Awakening ·*Third Chamber – Mexico City – 1975*

07

The important thing is to know how we are going to destroy those "I's". Fortunately, practical life is a gymnasium, a psychological gymnasium where we can see ourselves as we are. Let us suppose that we were suddenly put into a one-act farce of those with jealousy. The woman we have, she was there with another guy. Nothing nice, right?

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

07

A PRACTICE

Therefore, one does not win anything with violence. What to do? Well, we hold on a bit, and if you really want to disintegrate the "I" of anger, then go to your house. There, one concentrates, but really concentrates. In whom and in what? Well, man, in what happened; reconstruct it in the mind, visualize well what happened, the scene: when she was talking to a guy, when the guy had his arm on top of her, etc., and so on. And then what? Since one has visualized well the scene, then meditate on what jealousy is, try to understand it. Thus, what is jealousy? The fear of losing something that is adored. Well, if she already adores another guy, what? So, what? The case is already lost, we are living it.

The Fifth Gospel · Magic and Experimental Psychology · *Public Lecture – 1976*

07

A PRACTICE

When one sees oneself involved in a random situation, as for example, in a scene of jealousy, what should one do? Observe oneself in action. Once at home, meditate, reconstruct the scene to know exactly what was going on in oneself in such moments.

The Fifth Gospel · The Organization of Our Inner World · *Public Lecture – 1975*

07

A PRACTICE

Then one discovers that there was also anger, promoted by jealousy. One comes to the conclusion that two "I's" intervened in the action: jealousy and anger. Judge the jealousy, analyze it, dissect it so that one can see its fatuity.

The Fifth Gospel · The Organization of Our Inner World · *Public Lecture – 1975*

The fear of losing something that is adored.

The Fifth Gospel

So, there is no reason to be jealous, it is absurd. And when one dissects jealousy, one discovers that it is absurd. And if one then dissects anger, one discovers that it is a lack of mental balance, because when one is in a state of anger, one is obfuscated and blind and makes frightful mistakes. Dissecting these two elements – jealousy and anger– becomes urgent.

The Fifth Gospel ·The Organization of Our Inner World ·*Public Lecture – 1975*

07

A PRACTICE

Upon arriving home, it is worth laying down on our bed, completely relaxing our muscles, our body, closing our eyes, concentrating on the scene, visualizing it as it happened. Upon visualizing it as it happened, one gets to discover that one felt jealousy, then one has the "I" or the demon of jealousy; one gets to discover that one felt anger, then one has the "I" of anger; one gets to discover that one felt offended, one's self-love was hurt, then one has the "I" of self-love. Obviously, one has discovered that he has three "I's": jealousy, anger and self-love. What to do?

The Fifth Gospel ·The Consequences of Psychological Plurality ·*Public Lecture*

07

A PRACTICE

Let us suppose that we had to go through a situation of jealousy. That some person X suddenly finds his wife talking very quietly, very quietly, in any corner of the house with another person. That event is in truth not pleasant at all, but magnificent for self-discovery. Possibly, during the event not only jealousy arose; possibly, there was anger, complaints to the woman, maybe spite; the "I" of self-love could have felt hurt, offended, because people love themselves so much... Anyway, what should we do?

The Fifth Gospel ·Didactics for Buddhist Annihilation ·*Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*

07

A PRACTICE

Then, visualizing, we will gather psychological data: we will find the "I" of jealousy as the first one in action; secondly, that of tremendous anger; thirdly, that of self-love, mortally wounded. Once those three who entered into action in the scene have been discovered, they will have to be worked on immediately: they will have to be dissolved. Once comprehended, there is no other alternative than to reduce them to ashes. One will enter to work, in any case immediately, in the Ninth Sphere or possibly alone.

The Fifth Gospel ·Didactics for Buddhist Annihilation ·*Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*

07

A PRACTICE

All circumstances should be taken advantage of in order to study oneself, to observe oneself. Instead of identifying with an unpleasant circumstance, it is better to study oneself. Let's see, do I have anger, do I have jealousy, do I have hatred? What do I feel in this moment with respect to what is happening to me?

The Fifth Gospel ·The Exercise of Self-knowledge

07

A PRACTICE

In this case, it can be said with absolute certainty that this pain can also be sacrificed and one can say: "Well, it's done, she has committed adultery. Am I sure of never having committed adultery? Of course not. If I am an adulterer –it is said–, then why do I condemn? I have no right to condemn anyone, because whoever feels clean of sin may throw the first stone." So, who is the one causing me pain? The "I's" of intolerance, self-importance, jealousy, self-love, etc.

The Fifth Gospel · Gnostic Consequences of the Immolation of Pain · *Lecture-Interview – Mexico City – 1976*

07

A PRACTICE

It is necessary for us to resolve to destroy the false personality. This is possible if we make a dissection of jealousy, of vanity, of the "I's" of worries, of pride, etc. When one comprehends that conceit is one of the densest factors of the false personality, he resolves to make a dissection of that element and radically dissolves it.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

A PRACTICE

We need to make ourselves conscious, self-conscious of our own thoughts, of our own feelings and of the effects that other human beings produce in us. When one comprehends the necessity to become self-conscious, he will then be dissolving the factors of conceit and vanity, as well as those of jealousy and worries. A transformation is processed. Obviously, this would lead us to the awakening. That would be fundamental, awakening is radical.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

A PRACTICE

Let us not say my 'I' has envy, hatred, jealousy, anger, lust, etc., it is best to not divide ourselves, it is better to say: I have envy, hatred, jealousy, anger, lust, etc. When we study the Sacred Books of India, we become enthusiastic thinking on the Supreme Brahatman and in the union of Atman with Brahatman; but really, as long as a psychological 'I' with its sophisms of distraction exists, we will be unable to achieve the bliss of uniting ourselves with the Universal Spirit of Life. Once the 'I' is dead, the Universal Spirit of Life is in us like the flame in the lamp.

The Revolution of the Dialectic

07

If one reflects on what jealousy is, truly, then one comes to understand that it is absurd. And when one has become conscious of what that jealousy was, then one says: "Well, now I am going to disintegrate this T that was tormenting me." How does he disintegrate it? A moment ago. Master G.K. spoke of the Cosmic Divine Mother. Well, there is no doubt that we have to appeal to a power that is superior to the mind.

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

07

We can disintegrate that defect of jealousy only with a power superior to the mind. Fortunately, it exists. I want to refer now to the Cosmic Divine Mot her. People have adored her. She is "Guadalupana", she is Tonantzin, she is Isis, she is Mary, she is Cybele, she is Diana, etc. Each village has worshiped her, but she exists! It will not be just for one person, no! Each one carries her inside; that is what had not been taught before. It happens that our divine Being, there in the profundities, has many parts, and one of those parts –which is, by the way, the most important one– is the Cosmic Divine Mother.

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

07

A PRACTICE

Therefore, the Cosmic Mother is one of the divine parts of our own Being. I clarify, she is not an "I". Distinguish between the "I" and the Being. The Being is divine, the Being is Spirit, and the Divine Mother, the Cosmic Mother, is one of the parts of the Being. The Hindustani call her Kundalini, the Divine Mother Kundalini. Of course, in a popular way, people do not understand this, and people symbolize her, they put her the name of Mary, Adonia, Isomberta, Rhea, etc., but each one carries that Cosmic Mother inside them. She is a fohatic power, she is a Sacred Fire. If one begs to that Cosmic Mother to disintegrate that psychological defect of jealousy, she will do so. It is written by the Hindustanis that Kundalini has the power to liberate one. So, if we beg Devi Kundalini to reduce that "I" of jealousy to cosmic dust, she will do it!

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

07

A PRACTICE

He has discovered the "I" of jealousy, it is obvious. The Law of Recurrence says that in a past existence, the same triangle existed and that in the one before that, the same triangle existed. So, this jealousy that is felt is due to an undigested, untransformed impression. If one then tries to digest that impression of jealousy into something different, if one, by means of reflection, reaches the conclusion that jealousy is absurd, that it has no real meaning, then that bad impression that comes from ancient times is digested. And upon doing that digestion, one is in the best position to disintegrate the Ego. The only thing missing is the prayer, the prayer to Devi Kundalini-Shakti so that she is the one who disintegrates that Ego, that is the result of an ancient undigested impression, and finally that Ego of jealousy turns to dust.

The Fifth Gospel ·Intelligent Assimilation of Impressions

07

A PRACTICE

If the man wants to disintegrate a psychic aggregate, whether it be hatred, lust, jealously, etc., he will pray to the Divine Mother Kundalini, begging Her for the disintegration of the psychic aggregate. His wife will help him with the same prayer, as if the aggregate was her own.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

If the man wants to disintegrate a psychic aggregate, whether it be of hatred, lust, jealousy, etc., he will clamor to the Divine Mother Kundalini imploring her to disintegrate such an aggregate, and his wife will help him with the same supplication, as if the aggregate were hers. The man will also proceed in this manner with the psychic aggregates of the woman, taking them as his own.

The Revolution of the Dialectic

07

A PRACTICE

Master: Well, we have to start by sacrificing conceit. Start by becoming conscious that we are nothing but miserable worms of the mud of the earth. We will also sacrifice vanity, because, really, we are nothing more than miserable worms of the mud of the earth, there is nothing to be proud of. Sacrifice the worries that are completely useless, turn them into dust. What good are they to us? Sacrifice jealousy that leads us into error, to slander and to crime.

The Fifth Gospel ·Psychological Foundations of the False Personality ·*Third Chamber – Mexico City*

07

Many are those who discipline themselves against jealousy, and they end up firmly believing that they have extinguished it, but since they did not comprehend it, obviously it appears once more in some situation precisely when we thought it was truly already dead.

Fundamental Education, 1970



THE BALM

What is born in its place

THE BALM

What is born in its place

"It is indispensable that you eliminate the merely emotional love and achieve conscious love."

The Fifth Gospel

For true love to exist between two beings, it is urgent for there to be no animalistic passion. It is indispensable to dissolve the ego of jealousy; it is necessary to disintegrate anger, absolute unselfishness is essential.

Fundamental Education, 1970

07

Many people understand each other only through sex and nothing more; this is sexual love. Others have their center of gravity in the emotion, that is, they cultivate merely emotional love. Such emotional love between two people, undoubtedly turns toward hatred or vice versa; it is unstable, it is filled with bitterness, passions and jealousy, etc., therefore, it could not be qualified as judicious love in the complete sense of the word.

The Fifth Gospel · The Transvalorization of the Esoteric Work · *Third Chamber – Mexico City – 1975*

07

How could someone who is purely emotional, some individual full of jealousy, full of distrust etc., have conscious love? For this conscious love to be born, one has to eliminate the elements of passion: jealousy, quarrels,

etc., one has to eliminate the purely sensual elements, and learn how to always see things from another person's point of view.

The Fifth Gospel · The Transvalorization of the Esoteric Work · *Third Chamber – Mexico City – 1975*

The "I" does not know how to love.

The Perfect Matrimony, *1966*

It is indispensable that you eliminate the merely emotional love and achieve conscious love. That is fundamental. Emotional love is filled with jealousy, passions, that is not love, rather it is a martyrology, and pardon me for the term.

The Fifth Gospel · The Transvalorization of the Esoteric Work · *Third Chamber – Mexico City – 1975*

07

Only love and wisdom should reign in the homes of the Gnostic brothers and sisters. Really, humanity confuses Love with desire, and desire with Love. Only great Souls know how, and are able to love. In Eden men of perfection love ineffable women. To Love one must Be. Those who incarnate their Soul know how to truly love. The "I" does not know how to love. The demon "I" which today swears love, is replaced by another demon "I" that does not want to love. We already know that the "I" is plural. The pluralized "I" is really a Legion. That whole succession of the "I" lives in conflict. It is said that we have one mind. We, the Gnostics affirm that we have many minds. Each phantom of the pluralized "I" has its mind. The "I" which kisses and adores the beloved woman is displaced by another "I" who hates her. To Love one must Be. Man still is not. Whoever has not incarnated the Soul is not. Man still does not have real existence. From the mouth of man speaks a Legion of demons; demons who swear love, demons who abandon the beloved, demons who hate,

demons of jealousy, of anger, of malice etc., etc. Nonetheless, the intellectual animal mistakenly called man in spite of all this, has incarnated the Essence, a fraction of his Human Soul, the Buddha the Buddha knows how to love. The "I" does not know how to love. We should forgive the defects of the beloved, because these are the defects of the "I". Love is not to blame for the quarrels. The guilty one is the "I". In the home of the Gnostic Initiate there should be a source of happiness, music and ineffable kisses. Dance, love and the joy of loving, strengthen the Embryo of the Soul that children have within. In this way Gnostic homes are a real paradise of love and wisdom.

The Perfect Matrimony, *1966*

07

Only then does he discover that, which before he dreamed of. Only then does he come to know that which is called Love. This awaken ing is similar to that of the man who, being far from the physical body in the astral body, realises that he has awakened conscious ness. People walk asleep in the astral. When someone realises that he is dreaming and then says, "This is a dream, I am dreaming, I am in the astral body, I am outside my physical body", the dream disappears as if by magic and then the individual is awake in the astral world. A new and marvellous world appears before he who before was dreaming his consciousness has awakened. Now he can know all the marvels of nature. So also is the awakening of Love. Before that awakening we dream about Love. We take those dreams as reality believe we are loving, live in a world of passions, romances, occasionally delicious, disillusionments, vain oaths, carnal desires, jealousies etc., etc., and believe that this is love. We are dreaming and we ignore it.

The Perfect Matrimony, *1966*

How this was made. Fifty-two books were fetched and extracted, and indexed as 73,105 paragraphs and 2,157,671 words. They were swept on three things: the word itself (*jealous, jealousy, jealousies, jealously*), 201 paragraphs; **the jealous drama taught without the word**, 27 more; and one chapter admitted entire, 44. That is 276 candidates in 32 books. Every one was read and judged, and 159 are printed here; a further 16 were judged worth keeping and did not reach a section.

The second half of the sweep is the lesson the last work taught. A wide term list is not only synonyms of the word — it is the phrases he uses when he is teaching the thing without naming it. In *Envy* that was the coveting of a virtue. Here it is the drama itself: the spouse who has gone with another, the letters that arrive, the man who finds his wife. Twenty-seven paragraphs carry it with no word of jealousy in them, and one of them is this work's whole doctrine in a line.

Why a whole chapter was admitted as a block. Most of the forty-four paragraphs of *The End of a Fatal Triangle* carry no word of this work, because they are the story rather than the teaching, so no word list could reach them. The editor ruled on 1 September 2026 that the chapter goes in whole. It was therefore admitted as a named block and **every paragraph of it was judged by a reader like every other candidate** — the block decides what is offered, never what is kept. Two were rejected as the book's own furniture: the chapter number and the chapter title.

Six families were admitted, sampled and thrown out before anything was judged. *Zeal* stands in 15 paragraphs and every one is guardianship or religious ardour. *Suspicion, distrust* and *mistrust* are in 41, of which 32 carry no jealousy word — the paranoid clairvoyant, the sly old man, political mistrust, and the "unfaithful memory"; the nine that are this work's name it and came in anyway. *Rival* is in 13 and is Devadatta the rival brother of Buddha and the Black Double. *Possessive* and *exclusivism* return nothing at all — not his vocabulary. *Betrayal* is in 187 and is *The Three Traitors'. Envy* is in 240 and is *Envy's.*

And this work has a real false friend: *jealous guardian.* The Hierophants are *"the jealous guardians of the Great Arcanum"*; the Cosmos has *"a jealous guardian"*; the Grail is held in *"zealous custody"*. That is guardianship, not the defect, and the judging brief named it so that no reader had to work it out twice.

The judging was done in five slices, each by its own reader, each writing its own file and verifying its own key range, and the merge then asserted complete, duplicate-free coverage of all 276 before anything was built. No judgement is made in a chat reply.

Not one silent correction was needed — the fifth work of the series running. These 159 passages stand exactly as the books have them. The only thing done to any of them is the

line-break rule: a word broken across the end of a line reaches this page 92 times, almost all from *The Fifth Gospel*, which is set in two narrow columns and hyphenates constantly. One rule closes them and it never invents a letter.

Twenty-four ranges were set by hand, and almost all for one reason. *Fundamental Education* is printed in very short measure and the extraction made a paragraph of every printed line, so one thought of his runs three, four or five paragraphs — past the reach of the rule that closes a cut sentence against the source. Each range was set against the book and carries in the build record the sentence it must not cut. Eleven more sentences the rule closed by itself.

One passage is allowed past the 2,600-character guard, and is named with its reason. *The Perfect Matrimony* ¶402–403 is his warning about clairvoyance without initiation — the seer who watches his wife in the astral, does not know that he is looking at his own projected forms, and kills her. It opens mid-sentence, so the range must reach back; and everything that makes the warning intelligible stands in the same paragraph as the murder. His words are not cut.

Three hundred and eighty-five paragraphs were never offered to the sweep. 247 are the places where his transcribers marked that the tape had lost words or could not make them out; the other 138 are not his at all — the editors' front matter and the volumes' own contents and index.

Checked four ways. Every passage was proved to stand word for word in the raw extraction of its own PDF; the text printed here was proved equal to those paragraphs; the text was pulled back out of the finished booklets and proved to contain all 159 of them; and every passage marked a practice was checked to be carrying its own instruction rather than a comment on one made elsewhere. No failures.

40 passages also stand in another work of the series, and each is marked. Overlap is allowed here where the teaching needs it, by the editor's ruling of 31 August 2026.

Love and jealousy are incompatible